

# Hate for the Disbeliever or Merely the Disbelief?

A Presentation of the Arguments

By  
**Haytham Âl Sayfaddîn**

## Table of Contents

|  |    |
|--|----|
| Introduction .....   | 2  |
| Arguments for Hate Being for the Disbeliever, Not Merely the Disbelief .....                   | 3  |
| Allâh Hates the Disbelievers .....   | 3  |
| When Allâh Hates Someone, He Commands the Angels to Do the Same .....                          | 3  |
| Those Who Believe in Allâh and the Last Day Do Not Love the Disbelievers .....                 | 4  |
| The Prophets, عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ, and Believers Hate the Disbelievers .....    | 4  |
| The <i>Ṣaḥâbah</i> , رَضِيَ اللَّهُ عَنْهُمْ, Hated the Disbelievers .....                     | 5  |
| The Scholars of the <i>Ummah</i> Have Affirmed This Concept throughout History .....           | 7  |
| Arguments for Hate Being Merely for the Disbelief .....  | 9  |
| Allâh Permitted Kindness and Justice toward Disbelievers .....                                 | 9  |
| No One Truly Has Faith Until He Loves for His Brother What He Loves for Himself .....          | 10 |
| It is Allowed for a <i>Muslim</i> Man to Marry Women from Amongst the People of The Book ..... | 12 |
| Allâh Mentioned That He May Create Love between the <i>Muslims</i> and the Disbelievers .....  | 16 |
| The Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Could Not Guide Whom He Loved .....            | 17 |
| Conclusion .....   | 19 |

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allâh, the Most Beneficent, the Most Merciful

## Introduction

Recently there has been a great deal of discussion related to the topic of hating disbelief and disbelievers, and what exactly the *Islâmic* Texts state about this issue. Some have recently made the claim that hate is for the disbelief, yet it is forbidden to hate the disbelievers or than no one should be hated.

The focus of this article relates to the arguments put forth by two sides: 1. Those who agree with statements such as “We love everyone as humans.”, “You can’t hate non-*Muslims*.”, “Hate isn’t from *Islâm*.”, “We hate the disbelief but not the disbeliever.”, “We should love everyone.” and so on. 2. Those who disagree with those statements and say that, although it is allowed to be kind and obligatory to be just to everyone, it is also obligatory to hate disbelievers and not merely the disbelief.

Obviously, the specifics of natural love a child developed for their parent or a parent developed for their child are not the focus, as these are out of one’s control. Both sides are discussing the assignment of a *Shar’î* ruling to an act which is within one’s control; namely, the promotion of love for specific disbelievers, disbelievers as a whole or humanity as a whole or the separation of disbeliever from the disbelief.

Presented below are the arguments made by those who say it is obligatory to hate those who disbelieve in Allâh. Following that is a presentation of the arguments made by those who say no one is to be hated, but rather only the disbelief is to be hated, along with the responses that are given to those arguments by those who disagree.

## Arguments for Hate Being for the Disbeliever, Not Merely the Disbelief

### Allâh Hates the Disbelievers

Allâh, تَعَالَى, Stated:

{هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا مَقْتًا وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا}

{He it is Who has made you successors; generations after generations in the earth, so whosoever disbelieves, on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred (*Maqt*) with their Lord. And the disbelief of the disbelievers adds nothing but loss.} <sup>1</sup>

The linguist, Ibn al-Manṭhûr (d. 711 H.) said: “Ibn Sîdah said: ‘*Al-Maqt* is the most extreme form of hate.’” <sup>2</sup>

And *Imâm* Abû Ḥayyân Muḥammad Ibn Yûsuf al-Andalusî (d. 745 H.) stated: “And *Maqt* is the most extreme contempt, hatred and anger.” <sup>3</sup>

And *Imâm* Ibn Kathîr (d. 774 H.) stated: “In other words, as long as they remain upon their *kufr*, Allâh Hates them.” <sup>4</sup>

And He, تَعَالَى, Stated:

{قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ}

{Say: “Obey Allâh and the Messenger.” But if they turn away, then verily Allâh does not love the disbelievers.} <sup>5</sup>

*Imâm* Ash-Shawkânî (d. 1255 H.) stated: “And His Statement: ‘...then verily Allâh does not love the disbelievers’. The negation of love is a figure of speech for hate and anger.” <sup>6</sup>

### When Allâh Hates Someone, He Commands the Angels to Do the Same

On the authority of Abû Hurayrah, رَضِيَ اللَّهُ عَنْهُ, that the Messenger Allâh, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, said:

<sup>1</sup> *Sûrat Fâṭir*, 39

<sup>2</sup> “*Lisân al-‘Arab*”, *Mâddah: Ma Qa Ta*

<sup>3</sup> “*Tafsîr al-Baḥr al-Muḥîṭ*”, Vol. 7/302

<sup>4</sup> “*Tafsîr al-Qur’ân al-‘Athîm*”, Vol. 11/337

<sup>5</sup> *Sûrat Âli Imran*, 32

<sup>6</sup> “*Fat’h al-Qadîr al-Jâmi’ Bayn Fannay ar-Riwâyah wad-Dirâyah Min ‘Ilm at-Tafsîr*”, pg. 214

إِنَّ اللَّهَ إِذَا أَحَبَّ عَبْدًا دَعَا جِبْرِيلَ فَقَالَ: "إِنِّي أُحِبُّ فَلَانًا فَأَحِبَّهُ." قَالَ: فَحِبَّهُ جِبْرِيلُ. ثُمَّ يُنَادِي فِي السَّمَاءِ فَيَقُولُ: "إِنَّ اللَّهَ يُحِبُّ فَلَانًا فَأَحِبُّوه." فَحِبَّهُ أَهْلُ السَّمَاءِ. قَالَ: ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الْأَرْضِ. وَإِذَا أَبْغَضَ عَبْدًا دَعَا جِبْرِيلَ فَيَقُولُ: "إِنِّي أَبْغَضُ فَلَانًا فَأَبْغِضْوه." قَالَ: فَيَبْغِضْهُ جِبْرِيلُ. ثُمَّ يُنَادِي فِي أَهْلِ السَّمَاءِ: "إِنَّ اللَّهَ يُبْغِضُ فَلَانًا فَأَبْغِضُوه." قَالَ: فَيَبْغِضُونَهُ ثُمَّ تَوْضَعُ لَهُ الْبَغْضَاءُ فِي الْأَرْضِ.

*"Indeed, when Allâh Loves a slave, He Calls to Jibrîl and says: 'Indeed, I Love so and so; so, love him.' Then Jibrîl begins to love him. Then he makes an announcement in the Heaven saying: 'Allâh Loves so and so, so love him.' And then the inhabitants of the Heaven (i.e. the Angels) also begin to love him. And then acceptance for Him is placed upon the earth. And when He Hates a slave, He calls Jibrîl and says: 'Indeed, I Hate so and so; so, hate him.' Then Jibrîl begins to hates him. Then he makes an announcement amongst the inhabitants of the Heaven: 'Indeed, Allâh Hates so and so, so hate him.' So, they hate him. Then hatred for him is placed upon the earth."*<sup>7</sup>

### Those Who Believe in Allâh and the Last Day Do Not Love the Disbelievers

Allâh, تَعَالَى, Stated:

{لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ}

{You will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger, even if they were their fathers, their sons, their brothers or their kindred. For such He has written Faith in their hearts, and strengthened them with *Rûh* (proofs, light and true guidance) from Himself. And We will admit them to Gardens under which rivers flow, to dwell therein forever. Allâh is pleased with them, and they with Him. They are the Party of Allâh. Verily, it is the Party of Allâh that will be the successful.}<sup>8</sup>

### The Prophets, عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ, and Believers Hate the Disbelievers

Allâh, تَعَالَى, Stated:

{قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ}

{Indeed, there has been an excellent example for you in Ibrâhim and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides

<sup>7</sup> Collected by Muslim (#2,637)

<sup>8</sup> Sûrat al-Mujâdilah, 22

Allâh, we have rejected you, and there has started between us and you, hostility and hatred for ever, until you believe in Allâh Alone,” except the statement of Ibrâhim to his father: “Verily, I will ask for forgiveness for you, but I have no power to do anything for you before Allâh.” Our Lord! In You we put our trust, and to You we turn in repentance, and to You is the final Return.} <sup>9</sup>

*Imâm Ibn Kathîr* (d. 774 H.) stated: “...and there has started between us and you, hostility and hatred forever...” Meaning; And enmity and hatred has begun from now, between us and you, as long as you are upon your disbelief. So, we will always disavow ourselves from you and hate you.” <sup>10</sup>

### The *Ṣaḥâbah*, رَضِيَ اللَّهُ عَنْهُمْ, Hated the Disbelievers

On the authority of Abû Mûsâ al-Ash’arî, رَضِيَ اللَّهُ عَنْهُ, in a long *Hadîth* in which Asmâ’ Bint ‘Umayy was visiting Ḥaḥṣah Bint ‘Umar Ibn al-Khaṭṭâb, a discussion took place between ‘Umar Ibn al-Khaṭṭâb and Asmâ’ Bint ‘Umayy concerning whether those who made *Hijrah* to Al-Ḥabashah away from the Messenger of Allâh, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, had more right to him than those who made *Hijrah* to Al-Madînah with him. In this discussion, ‘Umar said:

"سَبَقْنَاكُمْ بِالْهَجْرَةِ فَتَحْنُ أَحَقُّ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْكُمْ. " فَغَضِبَتْ وَقَالَتْ كَلِمَةً: "كَذَبْتَ يَا عُمَرُ كَلَّا وَاللَّهِ كُنْتُمْ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُطْعِمُ جَائِعَكُمْ وَيُعِظُ جَاهِلَكُمْ وَكُنَّا فِي دَارٍ أَوْ فِي أَرْضٍ الْبُعْدَاءِ الْبُعْضَاءِ فِي الْحَبَشَةِ وَذَلِكَ فِي اللَّهِ وَفِي رَسُولِهِ. "

“We have migrated before you, so we have more right than you to the Messenger of Allâh, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. On that, she became angry and said: “You lied, O ‘Umar. No, by Allâh, while you were with the Messenger of Allâh, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, who was feeding the hungry amongst you and advising the ignorant amongst you, we were in the state...” or “...in the land of those who were distant and hated – in Al-Ḥabashah, and that was for Allâh and for His Messenger.” <sup>11</sup>

In explaining this *Hadîth*, *Al-Qâdhî* ‘Iyâdh al-Mâlikî (d. 544) stated: “They were called ‘distant’ due to their lineage being far from the lineage of the Arabs. And they were called ‘hated’ due to the difference in the two religions.” <sup>12</sup>

And *Imâm An-Nawawî* (d. 676 H.) stated: “Her statement: ‘We were in the land of those who were distant and hated...’ The scholars have stated: those who were distant; in their lineage. Those who were hated; in their religion, because they were disbelievers...” <sup>13</sup>

<sup>9</sup> *Sûrat al-Mumtaḥinah*, 4

<sup>10</sup> “*Tafsîr al-Qur’ân al-‘Athîm*”, Vol. 13/513

<sup>11</sup> Collected by Al-Bukhârî (#4,230) and Muslim (#2,637)

<sup>12</sup> “*Mashâiq al-Anwâr ‘Alâ Ṣiḥâḥ al-Âthâr*”, Vol. 1/96

<sup>13</sup> “*Al-Minhâj Sharḥ Ṣaḥîḥ Muslim Ibn al-Ḥajjâj*”, Vol. 4/1946

They state that this statement was made by a Companion, in front of two Companions; one of whom was a wife of the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and one who was the second Rightly Guided *Khalifah*. And there is no mention of any objection ever being made to this.

And one should keep in mind that this was in the land of Al-Ḥabashah, where the *Muslims* were given safe haven and whose people were from amongst the People of the Book. Therefore, their hate had nothing to do with harming *Muslims* in general or personal harm toward the *Ṣaḥābah*.

And on the authority of Jâbir Ibn ‘Abdillâh that he said:

أَفَاءَ اللَّهِ عَزَّ وَجَلَّ خَيْبَرَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَقْرَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا كَانُوا وَجَعَلَهَا بَيْنَهُ وَبَيْنَهُمْ فَبَعَثَ عَبْدَ اللَّهِ بْنُ رَوَاحَةَ فَخَرَصَهَا عَلَيْهِمْ ثُمَّ قَالَ هُمْ يَا مَعْشَرَ الْيَهُودِ أَنْتُمْ أَبْغَضُ الْخَلْقِ إِلَيَّ قَتَلْتُمْ أَنْبِيَاءَ اللَّهِ عَزَّ وَجَلَّ وَكَذَبْتُمْ عَلَى اللَّهِ وَلَيْسَ يَحْمِلُنِي بُغْضِي إِيَّاكُمْ عَلَى أَنْ أَحِيفَ عَلَيْكُمْ قَدْ خَرَصْتُ عِشْرِينَ أَلْفَ وَسْقٍ مِنْ تَمْرٍ فَإِنْ شِئْتُمْ فَلَكُمْ وَإِنْ أَبَيْتُمْ فَلِي فَقَالُوا بَعْدًا قَامَتِ السَّمَوَاتُ وَالْأَرْضُ قَدْ أَخَذْنَا فَأَخْرَجُوا عَنَّا.

“Allâh, عَزَّ وَجَلَّ, Gave Khaybar to the Messenger of Allâh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, as *Fay’* (i.e. spoils of war taken without actual fighting). So, the Messenger of Allâh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, left them (i.e. the Jews) in it as they were and divided it between himself and them. Then, he sent ‘Abdullâh Ibn Rawâḥah, who estimated its (orchards’) worth for them. Then he said to them: ‘O Jews; you are the most hated of creation to me: You killed the Prophets of Allâh, عَزَّ وَجَلَّ, and you lied upon Allâh. However, my hatred for you will not lead me to be unjust toward you. I have estimated its worth at twenty thousand *Wasqs* (i.e. a unit of measurement) of dates. So, if you wish, it is for you. And if you refuse, then it is for me.’ So, they said: ‘It is upon this (i.e. justice) that the heavens and the earth are upheld. We will take it, so leave us.’”<sup>14</sup>

<sup>14</sup> Collected by ‘Abdur-Razzâq (#7,205), Ibn Abî Shaybah (#10,664), Aḥmad (#14,208) and Abû Dâwûd (#3414). This *Ḥadîth* is authentic. Some may try to reject it because it is from the narration of Abuz-Zubayr Muḥammad Ibn Muslim al-Makkî from Jâbir Ibn ‘Abdillâh. Some of the later Scholars of *Ḥadîth* stated that Abuz-Zubayr was a *Mudallis*. However, this does not affect this *Ḥadîth* for two reasons. 1. The vast majority of the earlier Scholars of *Ḥadîth* do not consider him to be a *Mudallis* and they consider his narrations from Jâbir Ibn ‘Abdillâh to be authentic. 2. Even according to An-Nasâ’î, who was the only early Scholar of *Ḥadîth* to consider him to be a *Mudallis*, his narration of this event would be acceptable. An-Nasâ’î himself stated: “So, if he (i.e. Abuz-Zubayr) said: ‘I heard Jâbir’, then it is authentic.” And this is the case here: In one of chains of narration in “*Muṣannaḥ ‘Abdir-Razzâq*” and “*Musnad Aḥmad*”, he clearly stated he heard this event from Jâbir. However, the correct opinion is that of the majority; that his narrations from Jâbir Ibn ‘Abdillâh are accepted unrestrictedly. Look to “*Al-Jarḥ Wat-Ta’dîl*”, Vol. 1/151 and “*Al-Marâsîl*”, pg. 193, both by Ibn Abî Ḥâtim, “*At-Târikh al-Kabîr*”, by Al-Bukhârî, Vol. 1/221, “*Ath-Thuqât*”, by Ibn Ḥibbân, Vol. 5/351, “*Al-Kâmil Fî Dhu’afâ’ ar-Rijâl*”, by Ibn ‘Adî, Vol. 6/121, “*Adh-Dhu’afâ’*”, by Al-‘Uqaylî, Vol. 4/130, “*At-Tamhîd*”, by Ibn ‘Abdil-Barr, Vol. 12/143-146, “*As-Sunan al-Kubrâ*”, by An-Nasâ’î, Vol. 1/640, “*Al-Ilzâmât Wat-Tatabbu’*”, by Ad-Dâraqutnî, pgs. 477 and 556, “*Mizân al-‘itidâl Fî Naqd ar-Rijâl*”, by Ath-Thahabî, Vol. 1/460, “*Al-Muḥâllâ Fî Sharḥ al-Mujallâ Bil-Hujajî Wal-Âthâr*”, Vol. 2/309, and “*Al-Iḥkâm Fî Uṣûl al-Aḥkâm*”, Vol. 6/135, both by Ibn Ḥazm “*Ma’rifat ‘Ulûm al-Ḥadîth*”, by Abû ‘Abdillâh al-Ḥâkim, pg. 34, “*Ṭabaqât al-Mudallisîn*”, by Ibn Ḥajar, 45, “*Jâmi’ at-Taḥṣîl Fî Aḥkâm al-Marâsîl*”, by Al-‘Alâ’î, 110, “*Bayân al-Wahmî Wal-Îḥâm al-Wâq’aynî Fî Kitâb al-Aḥkâm*”, by Ibn Qaṭṭân al-Fâsî, Vol. 2/55 and elsewhere.

## The Scholars of the *Ummah* Have Affirmed This Concept throughout History

They mention a number of statements, from amongst them are:

*Imâm Ibn al-Hâj al-Mâlikî* (d. 373 H.) stated: “And it is obligatory on every *Muslim* to hate, for the sake of Allâh, all those who disbelieve in Him.” <sup>15</sup>

And *Imâm Al-'Izz Ibn 'Abdis-Salâm ash-Shâfi'î* (d. 660) stated: “It is obligatory upon the judges to show equality toward the plaintiffs in the way they turn away from and toward them, and so on. Because bringing one forward (before the other) will necessitate jealousy and hatred in the chest of the other. And this is not implemented with regards to the *Muslim* and the disbeliever. This is because his crime against his self through his disbelief held him back, and obligated hating and humiliating him.” <sup>16</sup>

And *Imâm Shihâb ad-Dîn al-Qarâfî al-Mâlikî* (d. 684 H.) stated: when discussing some of the obligations in the *Sharî'ah*: “Loving the Believers, hating the disbelievers, glorifying the Lord of the Worlds, the Prophets and the Messengers, having the intent of benefitting the brethren, wanting to stay away from what is forbidden by Ar-Rahmân, and other than that from what has been commanded.” <sup>17</sup>

And *Imâm Ibn Taymiyyah* (d. 728 H.) stated: “Whoever does not accept that after Muḥammad, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, was Sent, no one is a *Muslim* except those who believe in him and follow him inwardly and outwardly, then he is not a *Muslim*. And whoever does not forbid following the religion of the Jews and the Christians, after he, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, was Sent, in fact, even those who do not declare them disbelievers and those who do not hate them, then they are not *Muslims*, according to the agreement of the *Muslims*.” <sup>18</sup>

And *Imâm Taqiyyuddîn as-Subkî* (d. 756 H.) said: “And it is clear that the pure and sound souls do not hate or have enmity except for a reason; either related to them or to someone who loves them or whom they love. And by this way is our enmity towards the disbelievers, because of their behaviour toward to the One who is more beloved to us than ourselves.” <sup>19</sup>

And *Imâm Ibn Abil-'Izz al-Ḥanafî* (d. 792 H.) stated: “And Allâh does not love the traitors and He does not love those who spread corruption and He does not love those who are proud. And we also do not love them, and we hate them, out of obedience to Him, سُبْحَانَهُ وَتَعَالَى.” <sup>20</sup>

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<sup>15</sup> “*Al-Madkhal*”, Vol. 2/47

<sup>16</sup> “*Qawâ'id al-Aḥkâm Fi Maṣâliḥ al-Anâm*”, Vol. 1/72

<sup>17</sup> “*Anwâr al-Burûq Fî Anwâ' al-Furûq*”, Vol. 1/201

<sup>18</sup> “*Majmû' al-Fatâwâ*”, Vol. 7/464

<sup>19</sup> “*Fatâwâ as-Subkî*”, Vol. 2/476

<sup>20</sup> “*Sharḥ al-'Aqîdah at-Ṭahâwiyyah*”, Vol. 2/431



And *Imâm* Muḥammad Ibn Aḥmad ash-Shirbînî ash-Shâfi'î (d. 977 H.) stated: "And it is forbidden to have love for the disbeliever, due to His, ﷻ's statement: **'You will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger...'**" <sup>21</sup>

And *Shaykh* Muḥammad Ibn Aḥmad 'Alîsh al-Mâlikî al-Azharî (d. 1299 H.) stated: "The selves of the *Muslims* innately hate the disbelievers." <sup>22</sup>

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<sup>21</sup> "Al-Iqnâ' Fî Ḥall Alfâth Abî Shujâ'", Vol. 2/574

<sup>22</sup> "Minḥ al-Jalîl Sharḥ Mukhtasar Khalîl", Vol. 3/150

## Arguments for Hate Being Merely for the Disbelief

### Allâh Permitted Kindness and Justice toward Disbelievers

Allâh, تَعَالَى, Stated:

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allâh loves those who deal with equity. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allâh forbids you to befriend them. And whosoever will befriend them, then such are the *Thâlimûn* (wrongdoers).<sup>23</sup>

So, they state that here it is explained that “Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes.”

However, this is countered by the opposing side by stating that anyone who looks at these Verses sees that there is no mention of obligation or permissibility of love nor forbiddance of hate. All that is discussed is dealing justly and kindly with those who have not fought against *Muslims* or driven them out of their homes.

And they state that this is evident from the reason that this Verse was Revealed:

On the authority of Asmâ' Bint Abî Bakr, رَضِيَ اللَّهُ عَنْهُمَا, who said:

أَتَتْنِي أُمِّي رَاغِبَةً فِي عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "آصِلُهَا؟" قَالَ: "نَعَمْ." قَالَ ابْنُ عُيَيْنَةَ: فَأَنْزَلَ اللَّهُ تَعَالَى فِيهَا: {لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ}

“My mother came to me, hoping (for my favor) during the lifetime of the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. So, I asked the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: “May I keep ties with her?” He replied, “Yes.”

Ibn ‘Uyaynah said, “Then Allâh, تَعَالَى, Revealed about this: ‘Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes.’”<sup>24</sup>

<sup>23</sup> *Sûrat al-Mumtahinah*, 8-9

<sup>24</sup> Collected by Al-Bukhârî (#5,978)

And it this was clearly demonstrated by the *Ṣaḥâbî* ‘Abdullâh Ibn Rawâḥah, when he told the Jews of his hate for them, but then explained that his hate would not lead him to be unjust toward them.

## No One Truly Has Faith Until He Loves for His Brother What He Loves for Himself

On the authority of Anas Ibn Mâlik, رَضِيَ اللَّهُ عَنْهُ, that the Messenger of Allâh, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, said:

"لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ."

*"None of you will have faith until he loves for his brother what he loves for himself."* <sup>25</sup>

They state that some Scholars say that the phrase "...his brother..." here includes disbelievers, as they are "brothers in humanity".

And they point to the Verse:

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ

{The people of Nûḥ denied the Messengers. When their brother Nûḥ said to them: "Will you not fear (Allâh)?"} <sup>26</sup>

And similar Verses related to Hûd, <sup>27</sup> Ṣâliḥ, <sup>28</sup> Lûṭ <sup>29</sup> and Shu'ayb. <sup>30</sup>

Those who disagree responded to with two points:

1. These Verses make no mention of "humanity". Rather, they are speaking about a Prophet and him being from that tribe. Therefore, he is related to them in familial terms, as is the case with tribal relationships. This is especially true further back in history when tribes were smaller in population and closer in proximity.

Az-Zamakhsharî (d. 538 H.) said: "{...their brother...}" was used because he was one of them." <sup>31</sup>

Ar-Râzî (d. 606 H.) stated: "And as for His Statement: {...their brother...}, then it is because he was one of them, like in the statement of the Arabs: 'O brother of Banî Tamîm', they mean: 'O one of them.'" <sup>32</sup>

<sup>25</sup> Collected by Al-Bukhârî (#13) and Muslim (#45)

<sup>26</sup> *Sûrat al-A'râf*, 65 and *Sûrat ash-Shu'arâ'*, 105-106

<sup>27</sup> *Sûrat ash-Shu'arâ'*, 123-124

<sup>28</sup> *Sûrat al-A'râf*, 73 and *Sûrat ash-Shu'arâ'*, 141-142

<sup>29</sup> *Sûrat ash-Shu'arâ'*, 160-161

<sup>30</sup> *Sûrat al-A'râf*, 85 and *Sûrat Hûd*, 84

<sup>31</sup> "*Al-Kaṣṣâf*", 19/764

<sup>32</sup> "*Mafâtîḥ al-Ghayb*", Vol. Vol. 24/154

And Al-Qurṭubî (d. 671 H.) stated: “In other words, the son of their father, and it is the brotherhood of lineage, not the brotherhood of religion. And it is said that it is the brotherhood of *Mujânasah* (similarity). Allâh, تَعَالَى, Stated: {وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ} **{And We did not Send a Messenger except in the language of his people.}** [*Ibrâhîm*, 4]. And this (discussion) has passed in “*Al-A’râf*”. And it is said: It is said: it is like the statement of the Arabs: ‘O brother of Banî Tamîm’ they mean: ‘O one of them.’ Az-Zamakhsharî.”<sup>33</sup>

Abû Ḥayyân Muḥammad Ibn Yûsuf al-Andalusî (d. 754 H.) stated: “And the brotherhood of Nûḥ: It is said: In lineage. And it is said: In *Mujânasah*, like the statement: O brother of Tamîm, you mean by it ‘One of his nation.’”<sup>34</sup>

And attributing the brotherhood to being from amongst their tribe, from their lineage or to similarity, was also stated by:

- Muqâtil Ibn Sulaymân (d. 150 H.)<sup>35</sup>
- Abul-Layth as-Samarqandî (d. 375 H.)<sup>36</sup>
- Ath-Thalabî (d. 427 H.)<sup>37</sup>
- Al-Baghawî (d. 516 H.)<sup>38</sup>
- Ibn ‘Aṭiyyah (d. 546 H.)<sup>39</sup>
- Ibn al-Jawzî (d. 597 H.)<sup>40</sup>
- Ar-Ras’anî al-Ḥanbalî (d. 661 H.)<sup>41</sup>
- Al-Baydhâwî (d. 685 H.)<sup>42</sup>
- An-Nasafî (d. 710 H.)<sup>43</sup>

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<sup>33</sup> “*Al-Jâmi’ Li-Aḥkâm al-Qur’ân*”, Vol. 16/50

<sup>34</sup> “*Al-Baḥr al-Muḥîṭ*”, Vol. 7/29

<sup>35</sup> “*Tafsîr Muqâtil*”, Vol. 3/271-272

<sup>36</sup> “*Baḥr al-‘Ulûm*”, Vol. 2/478

<sup>37</sup> “*Al-Kashf al-Bayân*”, Vol. 4/456

<sup>38</sup> “*Ma’âlim at-Tanzîl*”, Vol. 6/121

<sup>39</sup> “*Al-Muḥarrir al-Wajîz Fî Tafsîr al-Kitâb al-‘Azîz*”, pg. 1404

<sup>40</sup> “*Zâd al-Masîr Fî ‘Ilm at-Tafsîr*”, pg. 1032

<sup>41</sup> “*Rumûz al-Kunûz Fî Tafsîr al-Kitâb al-‘Azîz*”, Vol. 5/401

<sup>42</sup> “*Anwâr at-Tanzîl Wa Asrâr at-Ta’wîl*”, Vol. 4/144

<sup>43</sup> “*Madârik at-Tanzîl Wa Ḥaqâ’iq at-Ta’wîl*”, Vol. 2/572

- ‘Alâ’ ad-Dîn al-Khâzin (d. 725 H.) <sup>44</sup>
- Jalâladdîn al-Maḥallî (d. 864 H.) <sup>45</sup>
- Ibn ‘Âdil al-Ḥanbalî (d. 880 H.) <sup>46</sup>
- Abus-Su’ûd Afandî (d. 982 H.) <sup>47</sup>
- Ash-Shawkânî (d. 1250 H.) <sup>48</sup>

And many others.

Yes, Al-Qurṭubî and others mentioned being from the children of Aadam as a meaning for “brother” in these Verses. However, they never stated it was the only opinion, the correct opinion or their opinion. In fact, they mentioned it after the previous opinions and prefaced it with: “And it is said...” And this is a phrase generally used when referring to something that is incorrect or weak. And this is, without doubt, due to it being a statement which is not supported by the Texts of the *Sharî’ah*.

This is because we have Texts which refer to brotherhood in the linguistic sense i.e. a male who shares one or two parents with someone. These are the Texts related to inheritance, *Maḥrams* and other *Fiqh* matters. And we have Texts that refer to brotherhood in the *Islâmic* sense i.e. *Muslims* being brothers with other *Muslims* due to them sharing the same Religion. And we have the Texts related to the brotherhood that the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, formed between specific individuals from amongst the *Muhâjirîn* and the *Anṣâr* after the *Hijrah*, and these are abrogated with regards to having any effect on us today. However, other than these Texts which people in these times try to apply to “brotherhood in humanity”, we have nothing like this in the *Sharî’ah*.

2. Even if one were to affirm this baseless concept of “brotherhood in humanity”, this *Ḥadîth* does not state: “...until he loves his brother as he loves himself.” It states: “...until he loves for his brother what he loves for himself.” And the permissibility of one loving guidance for others is not a matter of dispute. Likewise, the concept of doing good to other who you hate, in hopes that they will enter *Islâm* is not a matter of dispute.

## It is Allowed for a *Muslim* Man to Marry Women from Amongst the People of The Book

Allâh, تَعَالَى, Stated:

<sup>44</sup> “*Lubâb at-Ta’wîl Fî Ma’ânî at-Tanzîl*”, Vol. 3/328

<sup>45</sup> “*Tafsîr al-Jalâlayn*”, pg. 487

<sup>46</sup> “*Al-Lubâb Fî ‘Ulûm al-Kitâb*”, Vol. 15/55

<sup>47</sup> “*Irshâd al-‘Aql as-Salîm Ilâ Mazâyâ al-Kitâb al-Karîm*”, Vol. 6/254

<sup>48</sup> “*Fat’h al-Qadîr al-Jâmi’ Bayn Fannay ar-Riwâyah wad-Dirâyah Min ‘Ilm at-Tafsîr*”, pg. 1061

{وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ}

{(Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture before your time, when you have given their due *Mahr*, desiring chastity not committing illegal sexual intercourse, nor taking them as girl-friends.} <sup>49</sup>

So, they state that if it is permissible to marry them, and being married will lead to love, then this means it is permissible to love them.

The opposing side counters with the following:

Firstly:

In the *Qur'ân* and *Sunnah*, the Commands of Allâh are two types:

1-His universal (*Kawnî*) Will and Decree. Nothing happens outside of this will. The *kâfir* and the *Muslim* are equal under this will. Acts of worship and acts of disobedience all happen by the Will and Decree of Allâh.

For example, Allâh says:

وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ

“But when Allâh Wills a people’s punishment, there can be no turning back of it.” <sup>50</sup>

And He says:

{فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ}

{And whomsoever Allâh Wills to Guide, He Opens his heart to *Islâm*; and whomsoever He Wills to Send astray, He Makes his breast closed and constricted, as if he is climbing up to the sky.} <sup>51</sup>

2-His legislative (*Shar’î*) Will, which applies only to that which He Loves and is Pleased with.

For example, Allâh, تَعَالَى, Stated:

{يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ}

<sup>49</sup> *Sûrat al-Mâ'idah*, 5

<sup>50</sup> *Sûrat ar-Ra'd*, 11

<sup>51</sup> *Sûrat al-An'âm*, 125

**{Allâh Wants for you ease, and He does not want to make things difficult for you.} <sup>52</sup>**

And He Stated:

**{وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ}**

**{Allâh Wants to Accept your repentance” <sup>53</sup>**

And He Stated:

**{مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ}**

**{Allâh does not want to place you in difficulty, but He Wants to Purify you} <sup>54</sup>**

The first point argued about this is that they state: Allâh, تَعَالَى, Legislated hate toward the disbelievers, and permitted marrying a woman from the People of the Book. So, it is not to be said that the love that may result naturally, secondary to a matter that was merely permitted, not obligated – i.e. marrying a disbeliever – is evidence to cancel out a matter of clear legislation – i.e. hate towards disbelievers.

A second point they mention is that there are many things that have characteristics within them that necessitate love as well as hate. They give the following examples:

Prison is something that is hated by default by humankind, yet Allâh, تَعَالَى, Stated about Yûsuf, عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ:

**{قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ}**

**{He said: “O my Lord! Prison is more beloved to me than that to which they invite me. And unless You turn away their plot from me, I will feel inclined towards them and be one of the ignorant ones.} <sup>55</sup>**

Death and injury are things that are hated by default by humankind:

Allâh, تَعَالَى, said:

**{كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ}**

<sup>52</sup> Sûrat al-Baqarah, 185

<sup>53</sup> Sûrat an-Nisa', 27

<sup>54</sup> Sûrat al-Mâ'idah, 6

<sup>55</sup> Sûrat Yûsuf, 33

**{Fighting is ordained for you though you dislike it, and it may be that you dislike a thing which is good for you. And it may be that you like a thing which is bad for you. And Allâh Knows but you do not know.}** <sup>56</sup>

Yet, He also Stated:

**{وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ}**  
**{Nor (is there blame) on those who came to you to be provided with mounts, and when you said: "I can find no mounts for you," they turned back, while their eyes were overflowing with tears of grief, because they could not find anything to spend (for Jihâd).}** <sup>57</sup>

So, it is not impossible that a *Muslim* would love his disbelieving wife in a *Dunyâ* sense out of the *Qadar* of Allâh, تَعَالَى, but at the same time hate her because she is a disbeliever.

A third point argued is that the *Islâmic Sharî'ah* is full of situations where a single individual has more than one legislated ruling.

Ibn Al-Qayyim (d. 751 H.) said: "And the *Sharî'ah* is filled with verdict division (*Taba'udh Al-Ahkâm*), and it is the unadulterated *Fiqh*. And Allâh, سُبْحَانَهُ, Made the daughter from nursing a daughter in forbiddance (of marriage) and *Muḥramah* and a stranger in inheritance and spending (i.e. she does not inherit and he is not obligated to spend on her). Similarly, the daughter of *Zinâ* according to the majority is a daughter in forbiddance of marriage and not a daughter in inheritance." <sup>58</sup>

And Ibn Taymiyyah (d. 728 H.) said: "So it becomes clear that a label can be negated in one ruling and affirmed in a (different) ruling." <sup>59</sup>

And also on this topic is the fact that a *Fâsiq* is called a *Mu'min* (Believer) from the point of him being included in the address of Allâh, تَعَالَى, when it is mentioned "O You Who Believe", but not when related to whether he is a major sinner or not. <sup>60</sup>

So, if this is the case that two rulings are legislated for one person, what would we say when one ruling is legislated and the second is merely the by-product of something that was permitted, not obligated?

And they state that even a *Muslim* is loved according to his *Îmân* and obedience and hated according to his disobedience, so how about someone who has no valid *Îmân* to begin with?

<sup>56</sup> *Sûrat al-Baqarah*, 216

<sup>57</sup> *Sûrat at-Tawbah*, 92

<sup>58</sup> "*Ahkâm Ahl ath-Thimmah*", Vol. 1/264

<sup>59</sup> "*Majmû' al-Fatâwâ*", Vol. 7/421

<sup>60</sup> Look to "*Majmû' al-Fatâwâ*", Vol. 7/240-241



The sixth point mentioned is that just as those who permit loving disbelievers say: “The husband will hate the action, i.e. disbelief, but love the person.”, it is just as easy for one to say: “The husband will hate the wife because she is a disbeliever but love her actions, i.e. her taking care of him, etc.” That argument may just as easily be turned around.

The fifth point that is mentioned is that even if one were to accept that the love a *Muslim* man may have for his disbelieving wife is something Legislated by Allâh; how does something related only to *Muslim* men, only with regards to their wives, who can only be from the People of the Book, transfer to ALL *Muslims* (*Muslim* women as well as to *Muslim* men not married to disbelieving women), regarding all disbelievers (from the People of the Book and others), whether they are married to them or not?

### Allâh Mentioned That He May Create Love between the *Muslims* and the Disbelievers

Allâh, تَعَالَى, Stated:

{عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوَدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَحِيمٌ}

{Perhaps Allâh will create love between you and those whom you hold as enemies. And Allâh Has Power (over all things), and Allâh is Oft-Forgiving, Most Merciful.} <sup>61</sup>

So, Allâh Told us that this may be something He Will Do.

The opposing side counters with the following:

This Verse came after the mention of the enmity and hatred that Ibrâhîm and those with him had toward the disbelievers, so, it is referring to this hatred being replaced with this love due to these people entering *Islâm*. So, they understand it in this context, as Ibn Kathîr (d. 774 H.) stated: “He, تَعَالَى, tells His slaves, after He Ordered them to have enmity toward the disbelievers: **{Perhaps Allâh Will Create love between you and those whom you hold as enemies.}** Meaning, love after hate, nearness after distance and intimacy after division. **{And Allâh has power (over all things).}** Meaning, over whatever He Wills, such as joining between distant, contrary and differing things. So, He Will Bring the hearts near after enmity and harshness, so they will be reconciled and united. As He, تَعَالَى, Stated, when Praising the *Anşâr*:

{وَاذْكُرُوا اللَّهَ عَلَيْهِمْ إِذْ كُنْتُمْ أَعْدَاءَ فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا}

<sup>61</sup> *Sûrat al-Mumtahinah*, 7

**{And remember Allâh's Favour on you, for you were enemies one to another, but He Joined your hearts together, so that, by His Grace, you became brethren, and you were on the brink of a pit of Fire, and He Saved you from it.}** <sup>62</sup>

...the Verse. And likewise, the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, said to them: ‘*Did I not find you misguided, then Allâh Guided you through me, and you were divided and Allâh Reconciled between you through me?*’ <sup>63</sup>

And Allâh, تَعَالَى, Stated:

**{هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ}**

**{He it is Who has Supported you with His Help and with the believers. And He has United their hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allâh has United them. Certainly, He is All-Mighty, All-Wise.}** <sup>64 65</sup>

And Al-Qurtubî (d. 671 H.) stated: “And when it was Revealed, the *Muslims* showed enmity toward their relatives from amongst the *mushrikîn*. So, Allâh knew the intensity of the passion of the *Muslims* in that regard. So, **{Perhaps Allâh will make friendship between you and those whom you hold as enemies...}** was Revealed. And this is by the disbeliever entering into *Islâm*.” <sup>66</sup>

And Al-Baghawî (d. 516 H.), <sup>67</sup> Ash-Shawkânî (d. 1255 H.) <sup>68</sup> and others gave similar explanations.

**The Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Could Not Guide Whom He Loved**

Allâh, تَعَالَى, Stated:

**{إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ}**

**{Indeed, you guide not whom you love, but Allâh Guides whom He Wills. And He Knows best those who are the guided.}** <sup>69</sup>

They state that this shows that the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, loved people who were not guided, so this shows the permissibility of loving disbelievers.

<sup>62</sup> *Sûrat Âl ‘Imrân*, 103

<sup>63</sup> Collected by Al-Bukhârî (#4,330)

<sup>64</sup> *Sûrat al-Anfal*, 63

<sup>65</sup> “*Tafsîr al-Qur’ân al-‘Athîm*”, Vol. 13/515

<sup>66</sup> “*Al-Jâmi’ Li-Aḥkâm al-Qur’ân*”, Vol. 20/405-406

<sup>67</sup> “*Ma’âlim at-Tanzîl*”, Vol. 3/373-374

<sup>68</sup> “*Fat’h al-Qadîr al-Jâmi’ Bayn Fannay ar-Riwâyah wad-Dirâyah Min ‘Ilm at-Tafsîr*”, pg. 1484

<sup>69</sup> *Sûrat al-Qaṣaṣ*, 56

This point is countered by the opposing side with the following:

Ibn Jarîr at-Ṭabarî (d. 310 H.) stated: “**{Indeed, you...} O Muḥammad {...guide not whom you love...}** for him to be guided **{but Allâh Guides whom He Wills...}** to Guide from His creation.” <sup>70</sup>

And Al-Wâhidî (d. 468 H.) stated: “And the meaning is: You guide not whom you would love to be guided.” <sup>71</sup>

And Al-Baghawî (d. 516 H.) stated: “In other words, (those) whom you love to be guided. And it has been claimed: (those) whom you love due to familial relations.” <sup>72</sup>

And Az-Zamakhsharî (d. 538 H.) stated: “**{...you guide not whom you love...}** You are not able to enter into *Islâm* all of those whom you would love to enter it, from your people and others.” <sup>73</sup>

Al-Qurṭubî (d. 671 H.) stated: “And it is said the meaning of **{...whom you love...}**, in other words, (those) whom you love to be guided.” <sup>74</sup>

And Ar-Ras’anî al-Ḥanbalî (d. 661 H.) stated: “The meaning is: You are not able to enter into *Islâm* all of those whom you would love to enter it.” <sup>75</sup>

An-Nasafî (d. 710 H.) stated: “**{Indeed, you guide not whom you love...}** You are not able to enter into *Islâm* all of those whom you would love to enter it, from your people and others.” <sup>76</sup>

They state: So, we see that the majority of scholars understood the love in this Verse to be love of guiding, not love of the people. And those who did mention that it was love of people stated that it was love due to familial relations and not love of humanity as a whole. Therefore, to transfer the ruling of natural love that one may have for a family member to those who are not related or have not even met, is a falsity.

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<sup>70</sup> “*Jâmi’ al-Bayân ‘An Ta’wîl Ây al-Qur’ân*”, Vol. Vol. 18/282

<sup>71</sup> “*Al-Wajîz*”, pg. 822

<sup>72</sup> “*Ma’âlim at-Tanzîl*”, Vol. 6/215

<sup>73</sup> “*Al-Kaṣḥaf ‘An Ḥaqâ’iq Ghawâmidh at-Tanzîl Wa ‘Uyûn al-Aqâwîl Fî Wujûh at-Ta’wîl*”, Vol. 4/514

<sup>74</sup> “*Al-Jâmi’ Li-Aḥkâm al-Qur’ân*”, Vol. 16/298

<sup>75</sup> “*Rumûz al-Kunûz Fî Tafsîr al-Kitâb al-‘Azîz*”, Vol. 5/554

<sup>76</sup> “*Madârik at-Tanzîl Wa Ḥaqâ’iq at-Ta’wîl*”, Vol. 2/649

## Conclusion

This is what has been put forth by both sides, as I have found it. I have not seen rebuttals by the second side to the evidences of the first side, aside from their original arguments mentioned here.

And Allâh Knows Best.

Haytham Âl Sayfaddîn